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CENTRAL INTELLIGENCE AGENCY
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SUBJECT State of Mind of the Lithuanian Population /
Russification of the Country

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State of Mind of the Lithuanian Population

1. The Lithuanians are deeply hostile to their occupier. They are exhausted and disheartened by false hopes. They are ready to make any and all sacrifices to put an end to their enslavement, for theirs is the lowest form of servitude - that of the soul.
2. What proves most difficult to endure is the continual mistrust each holds for the rest. One fears his brother, not that they suspect each other - they fear that during the interrogation just one careless word may betray one's true feelings.

Many little farmers who benefited from the agrarian reform of 1919-1922 and owned from two to five hs of land talked to me in this way: "Let them burn our homes, take our animals, our produce and all our goods, just so they leave" ... They have taken everything, have burned only a few houses, but they have not gone.

The hope for liberation is the only thing which makes this enslavement

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bearable. [REDACTED]

"All the international celebrities are found in your pigsty: 'Prince', 'King', 'Emperor', these are the names, only 'Stalin' is missing. But, don't worry that will come." "That's obvious. Let's hope that it will be soon, otherwise we might as well hang ourselves".

6. One does not put much stock in the sincerity of Malenkov's reforms. Soviet methods have provoked suspicion. Besides, these reforms do not seem adequate to actually raise the level of living in the kolkhozes. If they gave the land back to the peasants, it would produce six to eight times the amount it yields at present. One doesn't dare imagine in what condition it might be in several years.
7. When Malenkov came into power, they said that the Constitution was going to be changed. "Don't change the Constitution, change the ones who apply it" - sneered those with common sense. [REDACTED]
- 25X1 [REDACTED] four-fifths of the population hope for a change in the future. Many will be ready to give their lives. They are weary of this servitude, suffering and hardship. They are especially tired of not being their own masters in their homes.
8. How do they picture the liberation? Until now, they hoped for war. This is sad to say, but it is the truth. The people would prefer the temporary horrors of a war to a Soviet occupation, where the horrors are just as great and the number of victims is even greater.
9. Unfortunately, the situation is much more complex than it seems at first, for the youth is systematically unused to work (physical or mental) and forced into drinking and smoking. This is the true russification - weakening of the will by vice. However, the 18 - 20 year olds are still deeply anti-Soviet, and look forward to liberation as do all their elders.
10. Everyone knows that he can do nothing for himself. The outside world must initiate the liberation. Until now, the people believed it could come only through a war. Now they are beginning to believe that perhaps it could be accomplished through diplomatic channels. But how much longer will the servitude last? That is what they would like to know. They are convinced that the liberation will come one day, but they ask "when" and "how".
11. One knows very little about Lithuanians living abroad. Radios are too rare a luxury and those who do have one are afraid to divulge too much of what they hear in case the news spreads. The Soviet press often finds an insight into people's personal lives through carelessly-written newspaper articles. For example, one day, "Literatur ir Menas" published a violent article against Brazdionis because he had presented himself to the Vatican. In the "salle des professeurs" a Party member was reading the article with a malicious tone. A professor commented in a sharp voice: "He is still the way he was". But they knew what he meant. And that day they felt more light-hearted, with a fiery hope, because they felt less deserted. But, in general, the activities of the free Lithuanians are hardly known.

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Russification of the Country

Russification is the actual though secret (yet partly concealed) goal of Sovietization. Theoretically, courses in the schools are conducted in the Lithuanian language (with the exception of a course in Russian). At the same time the students are taught in Lithuanian that the most beautiful language in the world is Russian, that the noblest and best people are the Russians, that all the scholars are Russians, that all the world's great discoveries have been made by the Russian and then exploited by others, that Russian civilization is alone worthy of the name, that Art is Russian, and that writers and philosophers are only to be found in Russia.

In Vilna, it is impossible to purchase a postage stamp or a railroad ticket if one cannot speak this holiest of languages. Should you speak Lithuanian in a department store, either no one will attend to you or they will reply haughtily that they do not understand.

Oh, this Russian arrogance! No one can imagine what it is in the West. It is the basis of the most rigid social class distinction. German racism appears childish in comparison with Russian chauvinism. All of Russia is born with the conviction of its superiority over other people.

In the occupied countries, every well-paid position is held by a Russian, unless it is a very conspicuous position, for it is important that the Government have the semblance of being composed of Lithuanians. But behind each of these figureheads is a Russian who watches and spies.

Last June 53 a decree was announced ordering all Russians not speaking Lithuanian to leave their posts and to return to the USSR. All jobs were to be held by Lithuanians or by those persons who spoke and understood the language well.

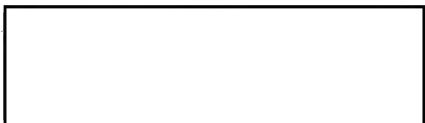
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